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House of Education,
Ambleside.

Book II

Chapter II

A Liberal Education in
Secondary School

Book II

No 2

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THE "LIBERAL EDUCATION FOR ALL"
MOVEMENT.

A LIBERAL EDUCATION IN SECONDARY SCHOOLS.

MIGHTY is the power of persistent advertisement. The author of *The Pagan* may or may not be bringing an indictment against Pelmanism but without any doubt 'Pelmanism' is bringing an indictment against secondary education. Half a million souls, Judges and Generals, Admirals and Barristers, are protesting that they have not been educated. No doubt the spirit that informs advertisements is often a lying spirit but claims so well attested as these may have something in them, and we who are engaged in secondary education are uneasy. Again, we have the Board of Education desiring that returns should be made promptly of all schools not already in communication with the State, which, by the way, is taking paternal action in several directions to secure a liberal education for *all* His Majesty's lieges. "Pay the schoolmaster well and you will get education" is the panacea of the moment, and so we get in one neighbourhood a village schoolmaster with a salary of £350 and a house, and a singularly able curate, an Oxford man, with a wife and family and no house who flourishes on £150 a year. Work, however, is more than wages, and this exclusive stress on high salaries is a tacit undervaluing of teachers. Most of us know of fine educational work being done with little inducement in the way of either pay or praise. The real drawback to a teacher's work and the stumbling block in the way of a liberal education is the monotonous drudgery of teaching continually what no one wants to learn. Before the war, the President of the British Association complained that education was uninteresting alike to pupils, teachers and parents. That is why we are always learning and never knowing, and why teachers exert themselves to invent a 'Play Way,' why handicrafts, 'Eurythmics' and the like are offered, not as adjuncts to, but as substitutes for, education, why our Public Schools are exhorted to change their ways and our lesser private schools are threatened with extinction.

And with all this the intelligence and devotion, the enthusiasm and self-sacrificing zeal of teachers generally is amazing. They realise that education is, not merely an interest, but a passion; and this is true not only of the heads and the staffs of

great schools but of those of hundreds of little private schools scattered over the country.

We have all heard of "the two Miss Prettymans, who kept a girls' school at Silverbridge. Two more benignant ladies than the Miss Prettymans never presided over such an establishment." As for Miss Annabella Prettyman, the elder, "it was considered . . . that she did all the thinking, that she knew more than any other woman in Barssetshire, and that all the Prettyman schemes for education emanated from her mind. It was said, too, by those who knew them best, that her sister's good-nature was as nothing to hers, that she was the most charitable, the most loving, the most conscientious of schoolmistresses." To be sure Miss Ann, the younger sister, knew more about Roman History and Roman Law than about current history and English Law, but what would you have?

Here was a type of school with which Trollope was familiar generations ago, and perhaps it would not be hard to find such another school in every 'Silverbridge' of to-day. To-day, however, we are uneasy, and in our unrest produce "Joan and Peter" types of education; that is, small schools indulge in freaks and great schools with much reason to believe in themselves are aware of a hitch somewhere, for they fail to turn out many boys or girls who have intellectual interests, or have that flexibility of mind which Matthew Arnold tells us their Academy gives to our neighbours across the Channel. There is that bugbear of "Pelmanism," urging a charge of inadequacy against our methods; there is always some new book by a man who brings railing accusations against his particular school; and here is a tempered protest from Colonel Repington which is ~~more telling than the rest~~:

"When I look back upon Eton schooling I regard it with mixed feelings, for I loved my five years at Eton, gloried in its beauties and traditions, and was in upper division when I left. But all the same I was conscious that Eton was not teaching me the things that I wanted to know, and was trying to teach me things that revolted me, particularly mathematics and classics. I wanted to learn history, geography, modern languages, literature, science, and political economy, and I had a very poor chance at Eton of obtaining anything but a smattering of any one of them. I do not agree that we learnt nothing or were lazy. We worked very hard, but at what, to my mind, were useless things, and, with my feet planted firmly in the ground, I resisted in a mulish way all attempts to teach me dead languages and higher mathematics. I believe that I was right. Classics have left nothing with me but some ideas that I could have learnt better from a crib. . . . I have also never found any mathematics, except simple addition, of the slightest utility in a workaday life except in the Staff

College examinations, and as for mental gymnastics and accuracy of statement I dispute the contention that mathematics supply either any better than any other study."

Probably ^{the rules} Colonel Repington is mistaken as to what he owes to Eton. Without those five years he might not have become the distinguished soldier, ~~an~~ authority on the theory and practice of war/ that he is admitted to be. Who knows how much 'Caesar' may have influenced him as a small boy! No doubt Public Schools have many defects but they also have the knack of turning out men who do the work of the world. We know about the 'playing fields,' but perhaps when all is said it is the tincture of the classics that every public schoolboy gets which makes him 'to differ.' Nevertheless such protests as 'Eton was not teaching me the things I wanted to know' deserve consideration.

It is easy to condemn the schools, but the fact is, a human being is born with a desire to know much about an enormous number of subjects. How is the school time table to get them all in or an adequate treatment of any one of them? Then, boys (and girls too) offer a resisting medium of extraordinary density. Every boy 'resists in a mulish way' attempts to teach him, not only dead languages and higher mathematics, but literature and science and every subject the master labours at; with the average boy a gallon of teaching produces scarce a gill of learning, and what is the master to do? It is something to know, however, that behind all this 'mulishness' there is avidity for knowledge, not so much for the right sort (every sort is the right sort), but put in the right way, and we cannot say that every way is the right way.

May I put before the reader what we of the Parents' Educational Union have done towards the solution of this educational problem. I do so with sincere diffidence, but also with courage, because I know that no persons are more open to conviction on reasonable grounds than are many distinguished Headmasters and Mistresses; may they, if convinced, have the courage of their convictions?

Any fool may pick up a ruby ring if it lie in his path. I think we of the P.N.E.U. have chanced on treasure in the public way, and such a find is of course for the public good. So little is known about the behaviour of mind that it is open to anyone to make discoveries in this *terra incognita*. I speak, not of psychology of which we hear a great deal and know very little, but of mind itself, whose

ways are subtle and evasive; nevertheless that education only is valid which has mind for its objective. The initial difficulty is the enormous field of knowledge to which a child ought to be introduced in right of his human nature and of those "first born affinities" which he lives to make good. First and chiefest is the knowledge of God, to be got at most directly through the Bible; then comes the knowledge of man, to be got through history, literature, art, civics, ethics, biography, the drama, and languages; and lastly, so much knowledge of the universe as shall explain to some extent the phenomena we are familiar with and give a naming acquaintance at any rate with birds and flowers, stars and stones; nor can this knowledge of the universe be carried far in any direction without the ordering of mathematics. The programme is immense and school life is limited. What we may call the "Academic" solution of the problem is,—teach a boy to know one thing thoroughly, say, Greek or chemistry or mathematics, and you give him the key to all knowledge. Therefore, we are told, it is not what you know that matters, but how you learn it; and a grammar grind, a mathematics grind or a laboratory 'stunt,' with a few odd matters thrown in, is supposed to answer all the purposes of education. The plan answers fairly well with the dozen best boys or girls in any school, because these are so keen and intelligent that they forage for themselves in various directions; but it does not answer with the average pupil, and he is coming in for his share of public attention. Shortly we shall have a new rule,—every school must educate *every* scholar in the three sorts of knowledge proper to him as a human being. What is knowledge? some one will say, and there is no pat, neatly-framed answer to be given; only this we can assert,—Knowledge is that which we know; and the learner knows only by a definite act of knowing which he performs for himself. But appalling *incuria* blocks the way. Boys and girls do not want to know; therefore they do not know; and their future intellectual requirements will be satisfied by bridge at night and golf by day.

It has come to us of the Parents' Union School to discover great avidity for knowledge in children of all ages and of every class, together with an equally remarkable power of attention, retention, and intellectual reaction upon the pabulum consumed. The power which comes into play in the first place is, of course, attention, and every child of any age, even the so-called 'backward' child seems to have unlimited power of attention which

acts without mark, prize, place, praise or blame. This fact clearly recognised opens great possibilities to the teacher; though his first impulse be to deny statements which seem to him sweeping and absurd. But the education of the future will probably offer us intellectual assets in human nature as surprising as the ethical values exhibited by the war.

We have not attained but I think we are on the way to attainment. After a quarter of a century of experiment on a wide scale and consequent research, we have discovered what children are able to know and desire to know; what their minds will act upon in the ways of judgment and imagination; what they are incapable of knowing; and under what conditions knowledge must be offered to them. We do not want a 'play-way,' nor need we substitute arts and crafts or eurythmics or even 'rugger' and the swimming bath, as things that boys take to, whereas learning goes against the grain. Physical and mechanical training are necessary for the up-bringing of the young, but let us regard them for the moment as training rather than education,—which ought to concern itself with things of the mind. Education as we know it is admirably designed to 'develop the faculties;' but if "All that's an exploded idee," if there be no faculties to develop, but only mind,—alert, self-active, discriminating, logical, capable alike of great flights and of minute processes—we must necessarily alter our educational tactics. Mind is benefitted by occasional gymnastics just as is 'Brother Body,' but cannot subsist on these any more than 'Body' can live on Swedish drill.

Knowledge, that is, roughly, ideas clothed upon with facts, is the proper pabulum for mind. This food a child requires in large quantities and in great variety. The wide syllabus I have in view is intended in every point to meet some particular demand of the mind, and the curious thing is that in a syllabus embracing a score of subjects the young learner is quite unconfused, makes no howlers, and never mixes, say, a fact of English with a fact of French history.

We have made, too, a rather strange discovery,—that the mind refuses to know anything except what reaches it in more or less literary form. It is not surprising that this should be true of children and persons accustomed to a literary atmosphere but that it should be so of ignorant children of the slums points to a curious fact in the behaviour of mind. Persons can 'get up' the driest of pulverised text-books and enough mathematics for

some public examination; but these attainments do not appear to touch the region of mind. As Ruskin says of such students,—“they cram to pass and not to know, they do pass and they don't know.” When we get a young Pascal who enters voluntarily and eagerly into the study of mathematics he finds himself in a region of high thinking and self-existent law of the very nature of poetry; minds of this calibre assert themselves; but this is a gift and does not come of plodding. For the general run of scholars probably the “Association of Head Mistresses” are right and a less exacting standard should be set for public examinations.

Of Natural Science, too, we have to learn that the way into the secrets of nature is not through the barbed wire entanglements of science as she is taught but through field work or other immediate channel, illustrated and illuminated by books of literary value.

~~Huxley told us long ago that science should be taught in schools as “common information”;~~ and the French Academy was founded to advance *Science* and Art, a fact which ~~accounts for~~ ^{may} the charming lucidity and the exquisite prose of many French books on scientific subjects. The mind is a crucible which brings enormous power to act on what is put into it but has no power to distil from sand and sawdust the pure essence of ideas. So much for the manner of food which that organism (if I may be allowed the figure) called the mind requires for its daily subsistence. How various this sustenance must be I have already indicated and we remember how urgently Dr. Arnold insisted on ‘very various reading’ in the three parts of knowledge, knowledge of God, of man, and of the universe.

But the mind was a deceiver ever. Every teacher knows how a class will occupy itself diligently by the hour and accomplish nothing, even though the boys think they have been reading. We all know how ill we could stand an examination on the daily papers over which we pore. Details fail us, we can say,—‘Did you see such and such an article?’ but are not able to outline its contents. We try to remedy this vagueness in children by making them take down, and get up, notes of a given lesson: but we accomplish little. The mind appears to have an outer court into which matter can be taken and again expelled without ever having entered the inner place where personality dwells. Here we have the secret of learning by rote, a purely mechanical exercise of

which no satisfactory account has been given, but which leaves the patient, or pupil, unaffected. Most teachers know the dreariness of piles of exercises into which no stray note of personality has escaped. Now there is a natural provision against this mere skimming of the ground by the educational plough. Give children the sort of knowledge that they are fitted to assimilate, served in a literary medium, and they will pay great attention. What next? A clever *questionnaire*? Questions, as Dr. Johnson told us, are an intrusion and a bore; but here we have a word of ancient wisdom for our guidance;—"The mind can know nothing except what it can express in the form of an answer to a question put by the mind to itself." Observe, not a question put by an outsider, but, put by the mind to itself. We all know the trick of it. If we want to tell the substance of a conversation, a sermon, a lecture, we 'go over it in our minds' first and the mind puts its question to itself, the same question over and over again, no more than,—What next?—and lo, we have it, the whole thing complete! We remember how one of Burke's pamphlets, by no means light affairs, was told almost verbatim at a College supper. We admire such a feat and think it quite out of our reach but it is the sort of thing that any boy or girl of fifteen could do if allowed to read the pamphlet only once; a second reading would be fatal because no one can give full attention to that which he has heard before and expects to hear again. Attention will go halt all its days if we accustom it to the crutch. We as teachers offend deeply in this matter. We think that we shall be heard for our much speaking and we repeat and enforce, explain and illustrate, not altogether because we love the sound of our own voices, but because we depreciate knowledge, we depreciate children, and we do not understand that the mind and knowledge are as the two members of a ball and socket joint, each of them irrelevant without the other. 'Education' will have turned over a new leaf once we realise that knowledge is to the mind as food is to the body, without which the one faints and flags and eventually perishes as surely as does the other.

The way to bring this panacea into use is exceedingly simple. Let the child (up to any age while he is an infant in the eye of the law) tell what he has read in whole or in part on the instant, and again, in an examination paper months later. 'Mere verbal memory,' some reader will say, and there is no answer to be given but that which one must give to oneself. Let the objector

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read an essay of Lamb's, say, or of Matthew Arnold's, *Lycidas* or the 'raven' scene in *Barnaby Rudge* and then put himself to sleep or while away an anxious or a dull hour by telling to himself what he has read. The result will be disappointing; he will have forgotten this and that turn of thought, link in the chain of argument, but he will know the whole thing in a surprising way; the incidents, the figures, the delicate play of thought in the author will be brought out in his mind like the figures in the low relief which the sculptor produces from his block. He finds he has taken in 'mind stuff' which will come into use in a thousand ways perhaps as long as he lives.

II.

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Here we get the mind forces which must act continuously in education,—attention, assimilation, narration, retention, reproduction. But what of reason, judgment, imagination, discrimination, all the corps of 'faculties' in whose behoof the teacher has hitherto laboured? These take care of themselves and play as naturally and involuntarily upon the knowledge we receive with attention and fix by narration as do the digestive organs upon duly masticated food-stuff for the body. We must feed the mind as the body fitly and freely; and the less we meddle with the digestive processes in the one as in the other the more healthy the life we shall sustain. It is an infinitely great thing, that mind of man, present in completeness and power in even the dullest of our pupils; even of him it may be said,—"Darkness may bound his Eyes, not his Imagination. In his Bed he may lie, like Pompey and his Sons, in all quarters of the Earth, may speculate the Universe, and enjoy the whole World in the Hermitage of Himself."

We are paying in our education of to-day for the wave of materialism that spread over the country a hundred years ago. People do not take the trouble to be definitely materialistic now, but our educational thought has received a trend which carries us whither we would not. Any apostle of a new method is welcome to us even if the method rest solely upon that ancient "lie of the soul," that, "knowledge is sensation." We have ceased to believe in mind, and though we would not say in so many words that "the brain secretes thought as the liver secretes bile," yet the physical brain rather than the spiritual mind is our objective in education; therefore, "things are in the saddle and

ride mankind," and we have come to believe that children are inaccessible to ideas or any knowledge.

The message for our age is, Believe in mind, and let education go straight as a bolt to the mind of the pupil. The use of books is a necessary corollary, because no one is arrogant enough to believe he can teach every subject in a full curriculum with the original thought and exact knowledge shown by the man who has written a book on perhaps his life-study. But the teacher is not moved by arrogance but by a desire to be serviceable. He believes that children cannot understand well-written books and that he must make of himself a bridge between the pupil and the real teacher, the man who has written the book.

~~Here, again, we think we have been of some use.~~

We have proved that children, even children of the slums, are able to understand any book suitable for their age: that is, children of eight or nine will grasp a chapter in *Pilgrim's Progress* at a single reading; children of fourteen, one of Lamb's *Essays* or a chapter in *Eöthen*, boys and girls of seventeen will 'tell' *Lycidas*. Given a book of literary quality suitable to their age and children will know how to deal with it without elucidation. Of course they will not be able to answer questions because questions are an impertinence which we all resent, but they will tell you the whole thing with little touches of individual personality in the narrative. Perhaps this is the key to the enormous difficulty of humanistic teaching in English. We are no longer overpowered by the mass of the humanities confronted with the slow process of getting a child to take in anything at all of the author he is reading. The slow process is an invention of our own. Let the boy read and he knows, that is, if he must tell again what he has read.

This, of telling again, sounds very simple but it is really a magical creative process by means of which the narrator sees what he has conceived much as though a sculptor conceived a frieze and then worked it out in low relief on his block, so definite and so impressive is the act of narrating that which has been read only once. I dwell on the single reading because, let me repeat, it is impossible to fix attention on that which we have heard before and know we shall hear again.

Treat children in this reasonable way, mind to mind; not so much the mind of the teacher to that of the child,—that would be to exercise undue influence—but the minds of a score of thinkers who meet the children, mind to mind, in their several

books, the teacher performing the graceful office of presenting the one enthusiastic mind to the other. In this way children cover an incredible amount of ground in the time at their disposal.

Perhaps there is no better way of measuring a person of liberal education than by the number of substantives he is able to use with familiarity and discrimination. We remember how Scott tried a score of openings with the man on the coach and got no further until he hit upon 'bent leather;' then the talk went merrily for the man was a saddler. We have all had such experiences and know to our shame that we ourselves have victimised interlocutors who have not been able to find our particular 'bent leather.' Now, this is a matter for teachers to consider. There are a thousand subjects on which we should have definite knowledge and be able to speak with intelligence; and, indeed, do we not set 'general knowledge' papers, with the result that boys and girls are 'out' for scrappy information and provide material for comic paragraphs? There is no remedy for this state of things but a great deal of *consecutive* reading from very various books, all of some literary value; and this we find can be accomplished readily in school hours because one reading is sufficient; nor should there be any revision for the distant examination. Here is an uncorrected list of 200 names, used with ease and fitness in an examination on one term's work by a child of eleven in Form II.

A.	C.	Dunedin.
Abinadab.	Currants.	Doge's Palace.
Athenian.	Cupid.	E.
Anne Boleyn.	Catholic.	England.
Act of Uniformity.	Court of High	Emperor.
Act of Supremacy.	Commission.	Empire.
America.	Cranmer.	Egmont, Count.
Austria.	Charles V.	English Settlement.
Alcibiades.	Colonies.	F.
Athens.	Convent.	Flour.
Auckland.	Claude.	Fruits.
Australia.	Calais.	French.
Alexandria.	Cook Strait.	Francis I.
Alhambra.	Canterbury Plain.	Francis of Guise.
	Christchurch.	Ferdinand.
B.	Cathedral.	Foveau Strait.
Bible.	Canals.	Fuchsias.
Bishop of Rochester.	Caliph of Egypt.	Fiords.
Baron.	Court of the Myrtles.	Ferns.
Bean-shoots.	Columbus.	G.
Bluff.	Cordova.	Greek.
Bowen Falls.	D.	Germany.
Bishoprics.	David.	Gondolas.
Blind Bay.	Defender of the Faith	"Gates of the Damsels."
Burano.	Duke of Guise.	Gondoliers.

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Granada.	Museum.	Samuel.
Gate of Justice.	Moa.	Simeon.
Gypsies.	Maoris.	Simon Peter.
H.	Mussulman.	Sunshine.
Henry VIII.	Moorish King.	Sugar-cane.
History.	N.	Spices.
Hooper.	Naomi.	Sultan.
Henry II.	Netherlands.	Spain.
Hungary.	Nice.	St. Quentin.
Haeckel.	New Zealand.	Socrates.
I.	North Island.	Stars.
Israel.	Napier.	Sycamore.
Italian (language).	Nelson.	Seed-ball.
Italy.	O.	Stewart Island.
Infusoria.	Oberon.	Seaports.
J.	Oxford.	Southern Alps.
Jesse.	Orion.	Scotch Settlement.
Jonathan.	P.	St. Mark.
Joseph.	Pharisees.	St. Theodore.
John.	Plants.	St. Maria Formosa
Jerusalem.	Parliament.	(Church).
James.	Puck.	Sierra Nevada.
Jane Seymour.	Pope.	T
K.	Protestant.	Temple.
King of Denmark.	Poetry.	Titania.
King of Scotland.	Philosophy.	Testament.
L.	" <i>Paix des Dames.</i> "	Treaty.
"Love-in-Idleness."	Philip II.	Turks.
Lord Chancellor.	Paris.	Toul.
Lord Burleigh.	Planets.	Thread Shine.
Lord Robert Dudley.	"Pink Terraces."	Tree Ferns.
Lime.	Piazzetta.	Timber Trees.
Lyttelton, N.Z.	Philip of Burgundy.	Trieste.
Lake Tango.	Q.	Toledo.
M.	Queen Catherine.	V.
Mary (The Virgin).	Queen Elizabeth.	Verdure.
More (Sir Thomas).	Queen Mary.	Venus, Planet.
Music.	Queen Isabella.	Volcano.
Martyr's Memorial.	Queen Juana.	Volcanic Action.
Milan.	R	Venice.
Metz.	Ruth	W.
Monastery.	Robin Goodfellow.	Wheat.
Mary, Queen of Scots.	Ridley.	Wiltshire.
Mediterranean.	Reformation.	William Cecil.
Microscope.	Radiolaria.	Walsingham.
Messina.	Rotomaliana (Lake).	Winged Seed.
Middle Island.	Rea.	Wellington.
Mount Egmont.	Riwi.	Waikato.
Mount Cook.	S.	Z.
Milford Sound.	Saul.	Zaccharias.
		Zebedee.

The fitness and simplicity with which these substantives are employed is evidenced in the complete sets of papers that follow.

III.

Supposing we have succeeded in shifting a conscientious and intelligent teacher from one mental position to another, sup-

pose that he give up the notion of developing 'faculties' because he perceives that mind is complete and sufficient and wants nothing but its proper pabulum; that, again, he yield his place as the medium of all knowledge because his boys are qualified to deal with knowledge at first hand from the right books; suppose he scrap all the text-books and compendiums he has in use, perceiving that only that curious outsider, the verbal memory, and not the mind, will consent to deal with these dry-as-dust compilations; suppose he concede that much knowledge of various sorts and therefore a wide curriculum is necessary for the production of an intelligent and magnanimous citizen; supposing he has proved that any boy can face such a curriculum because all boys have immense power of attention and are able to know their work after a single reading, —surely he has still one or two strongholds that have not been attacked! What he aims at, he will tell you, is, not to open avenues of approach to the subjects about which intelligent citizens should know something, but to give pretty thorough knowledge in two or three directions and to turn out straight Englishmen; that is, he looks upon school as a nursery for the formation of character rather than for the acquisition of knowledge. As for the one or two subjects, practically, classics and mathematics, I have nothing to say; those subjects are of real value and also under existing regulations pretty high attainments in them are necessary as a preliminary to professional advancement. But we remember 'Eton did not teach me what I wanted to know'; and it is possible that when a boy has the habit of covering the ground rapidly he may get more into the given 'period' and leave a margin for the wider range of subjects proper to a liberal education. Experiments in this direction are being tried in one of our great Grammar Schools, and how important such experiments are to us as a democracy, I need not be at pains to show. There is every promise that the 'masses' will learn to read in their schools in such wise as to produce in a terminal examination as considerable a list of names as those on the preceding page. If the masses know Sancho Panza, Elsinore, Excalibur, Rosinante, Mrs. Jellaby, red-start, Bevis, bogbean,—the classes must know these things too with easy intimacy. If the one class are familiar with the pictures of the Van Eycks, with Comus, Duessa, Baron Bradwardine, the other class must know them too, and be able to use their know-

ledge with such effect as does the 'Honourable Member' when he quotes a familiar tag from Horace. He touches a spring to which all hearts rise, because allusions to what we know are like the light on 'old familiar faces.' What we want is a common basis of thought, such a ground work as we get from having read the same books, grown familiar with the same pictures, the same compositions, the same interests; when we have such a fundamental basis, we shall be able to speak to each other whether in public speaking or common talk; we shall "all hear . . . in our own tongue the wonderful works of God" because we have learned a common speech through those who in their books have lived to educate the race. And how persuasively shall we speak to those who know, and therefore do not present the dead front of opposition—the natural resource of ignorance!

A democratic education must have new features. We must all be able to 'take the front' of men and women by speaking of that which they have known and felt and already found joy in. So shall we cease to present motives of self interest and personal advantage as incentives to public action; we shall touch springs of poetry, of heroism, to which all natures have the habit of rising; and thus shall we build Jerusalem in England's green and pleasant land. Towards this, we must have read the same books, only in English rather than in Latin or Greek, because the people will probably never have time to attain proficiency in these; neither, as a matter of fact, has the average boy at our great schools. If we must still have an exclusive education to which only the few best in a school can attain,—and it seems to me that we must, that this is, in fact, the one thing we have achieved, an education that has accomplished great results in character and conduct;—but if we would keep this possession, we must at the same time broaden its base and narrow its bounds. We must give wide reading in the lower forms, reading that everybody has read, and we must so compress our classical and mathematical work in the higher forms that much history and 'English' may be included. I speak without authority but is it not true that there is overlapping in the passage from Preparatory to Public School, from one form to a higher, from the Sixth to the University? ~~I once heard a distinguished Headmaster say about the classics that the "pear tree" a boy climbed at twelve he is still climbing at twenty, and probably it will be found possible to give the old~~

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training which has produced such notable results, but to make it an inclusive not an exclusive education, to take in the books which everyone should know, the pictures everyone should be familiar with, the history, the travel, in which we should all be at home, some understanding of the phenomena which come before us all. Once we give up the notion that education is a development of the 'faculties' to be accomplished by the teacher, but is on the contrary an appropriation of wide knowledge which the pupil must get for himself, there is some fear that the old exclusive education must go by the board; but this would be a national calamity. We must keep that to which we have attained and add to it the wide reading of a liberal education. The careers of "Joan and Peter" as depicted by Mr. Wells are instructive. Peter is not entered for a recognised Public School for his guardian had many things against such schools, but games are his chief concern. Later we find the two at College, and of Joan it is said, "No religion has convinced her of a purpose in her life, neither Highmorton nor Cambridge has suggested any mundane devotion to her nor pointed her ambitions to a career. The only career these feminine schools and Colleges recognised was a career of academic success and teaching." The implicit charge against the schools is that they try each in its own way to find a substitute for the saving grace of knowledge. Academic success and knowledge are not the same thing and many excellent schools fail to give their pupils delight in the latter for its own sake or to bring them in touch with the sort of knowledge that influences character and conduct. The slow, imperceptible, sinking-in of high ideals is the gain that a good school should yield its pupils.

We ~~of the P.N.E.U.~~ have, if not a higher, yet another standard which it may be interesting to consider. We offer children knowledge for its own sake and our pupils discover that 'studies are for delight.' We do not give our best attention to brilliant children, it is not necessary; these work well on their own account and so do the average and even the dull pupils. Historical characters become real to them and a fairly wide historical field comes under their purview; they do not grow up in crass ignorance of the history of foreign countries; they understand, for example, the India of to-day the better because they have some slight intimacy with Akbar as a contemporary of Elizabeth. They take to themselves a lesson from the youthful presumption of Phaëton; Midas and Circe, Xerxes and Pericles enrich the back-

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ground of their thoughts. The several forms get through a great deal of reading because we have discovered that a single reading suffices to secure a clear knowledge (as far as it goes) of a subject, given the right book. Therefore, many books are necessary, and each is read consecutively so that the knowledge acquired is not scrappy and insecure. I know that teachers enjoy the work set term by term fully as much as do the children and that a schoolroom life in which there is no monotony, no dullness, little or no idleness or inattention, does away with the necessity to make games the paramount interest of the school—to make them indeed a stern necessity rather than a joyous relaxation.

One point I should like to touch upon in this connection. The excessive countenance sometimes afforded to games by the heads of schools is not altogether for the sake of distinction in the games;—‘I keep under my body,’ says S. Paul, and games which exhaust the physical powers have as their unspoken *raison d'être* the desire to keep boys and girls decent. No doubt they do so to some extent though painful occurrences come to light even in the best schools. Now a fact not generally recognised is that offences of the kind which most distress teachers are bred in the *mind* and in an empty mind at that. Supply a boy with abundant mental pabulum, not in the way of desultory reading (that is a sort of idleness that leads to mischief) but in the way of matter to be definitely known. Give him much and sound food for his imagination, speculation, aspiration, and you have a wholesome-minded youth to whom work is a joy and games a relaxation and healthy pleasure.

The introduction of the methods I advocate has a curious effect on a whole family. The old nurse and the gardener are told of the adventures of ‘Waverley.’ “A.B. has named a moss her father picked on the tip-top of Ben Lawers. It is very rare and only grows on Ben Lawers and one other mountain. She is so pleased,” and so, no doubt, is her father! The whole household thinks of and figures to itself great things, for nothing is so catching as knowledge and that fine temper of mind that knowledge brings with it. Children so taught are delightful companions because they have large interests and worthy thoughts; they have much to talk about and such casual talk benefits society. The fine sense, like an atmosphere, of things worth knowing and worth living for, this it is which produces magnanimous citizens, and we feel that Milton was right in claiming magnanimity as the proper outcome of education.

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When we compare the large number of books, of historical and literary personages, the range of natural phenomena, with which children brought up on these lines are acquainted, with the sterile syllabus, not very well mastered, which is the school-boy's normal fare, we find matter for reflection. Yet I suppose that in few things is the general moral and intellectual progress evidenced more than in the culture common among the teachers of secondary schools. Every Head knows how to draw up the best possible syllabus and to secure good work, if upon narrow lines, but we (of the P.N.E.U.) work at an advantage because, as I have said, we recognise one or two natural laws.

I have no doubt that ^{some} readers of this pamphlet are interested in the work we are doing in elementary schools,—a work the more astonishing because children who have little vocabulary to begin with, no trace of literary background, show themselves able to hear or read a work of literary value and after a single reading to narrate pages with spirit and accuracy, not hedging at the longest names nor muddling complicated statements. This was a revelation to us, and it signifies that a literary education is open to all, not after tedious and laborious preparation, but immediately. The people wait only for the right books to be put into their hands and the right method to be employed. When we reflect upon the disturbance of the national life by labour unrest and, again, upon the fact that political and social power is passing into the hands of the majority, that is, of the labouring classes, we cannot but feel that there is a divine fitness, a providential adaptation, in the circumstance that the infinite educability of persons of all classes should be disclosed to us as a nation at a time when an emotional and ignorant labouring class is a peculiar danger. I am not sure that the education implied in the old symbol of the ladder does make for national tranquility. It is right that equal opportunity of being first should be afforded to all, but perhaps the men who climb are uneasy members of society. The desire for knowledge for its own sake, on the other hand, finds satisfaction in knowledge itself. The young men see visions, the hardships of daily life are ameliorated, and while an alert and informed mind leads to decency and propriety of living it does not lead to the restless desire to subvert society for the sake of the chances offered by a general upheaval. Wordsworth is right: "If rightly trained and bred, Humanity is humble."

We live in times critical for everybody, but eminently critical

for teachers, because it rests with them whether personal or general good shall be aimed at, whether education shall be merely a means of getting on, or a means of general progress towards high thinking and plain living, and therefore an instrument of the greatest national good.

Let me beg that Heads of schools, so far in sympathy with me that they perceive we are at the parting of the ways, will consider a method which brings promise of relief.

We are in a condition, for example, to answer the questions to be considered by the Departmental Committee on English:—
 "Can history and literature be brought into closer relations with the school curriculum than is the case at present? How much Grammar is necessary? Could not oral composition and drama and debate, do something to cure our national *aphasia*? How can the preparatory schools improve their English teaching? How can the school essay be redeemed from barrenness? How can examinations be made a test of English without destroying the love of literature?" These questions might have been framed with a view to bring out the attainments of the Parents' Union School. History, European as well as English, runs in harness with literature. Some Syntax is necessary and a good deal of what may be called historical Grammar, but, *not* in order to teach the art of correct writing and speaking; this is a native art, and the beautiful consecutive and eloquent speech of young scholars in narrating what they have read is a thing to be listened to not without envy. As to *aphasia*, to quote a Director of Education on this subject,—"*Conversational readiness becomes a characteristic. A quarter of a century of these methods with all the children of England and the strong silent Englishman should be a rare bird!*" A schoolmaster remarks that his big boys are now eager to speak at some length—a thing new in his experience. Consider what an asset this should be to a country whose safety will depend more and more upon the power in the middle classes of clear and conclusive speech. Oral composition is the habit of the school from the age of six to eighteen. "Children of ten who read Shakespeare" is the heading of an article in a local newspaper which sent a reporter to investigate the P.N.E.U. method at work in a school as the result of an article in the *Nineteenth Century and After* written by the headmaster. As for preparatory schools, we can do no more than offer them a method whose results of teaching in English are rather surprising. The next query, I shall ask the reader to answer for himself from the

papers by five children of various ages from seven upwards which follow. And, again, the final question as to how examinations may be made a source of intellectual profit is I think sufficiently answered in these examination papers.

IV.

We of the P.N.E.U. do not invite heads of schools to take up work lightly, which implies a sound knowledge of certain principles and as faithful a practice. The easy tolerance which holds smilingly that everything is as good as everything else, that one educational doctrine is as good as another, that, in fact, a mixture of all such doctrines gives pretty safe results,—this sort of complacent attitude produces lukewarm effort and disappointing progress. I feel strongly that to attempt to work this method without a firm adherence to the few principles laid down would be not only idle but disastrous. "Oh, we could do anything with books like those," said a master; he tried the books and failed conspicuously because he ignored the principles. Perhaps it is true also that we propose a self-denying ordinance to brilliant and delightful teachers, because the personality of the teacher may well get between the child and that knowledge which is proper for him. We teachers are really modest and diffident and are not prepared to say that we are more capable of handling a subject than is a carefully chosen author who writes especially upon that subject. 'Yes, but,' says a young and able teacher, 'we know better how to reach the minds of children than does the most eloquent author speaking through the dull pages of a book.' This is a contention of which we have finally disposed. We have shown that the mass of knowledge, evoking vivid imagination and sound judgment, acquired in a term from the proper books, is many times as great, many times more thoroughly visualised by the scholars, than had they waited upon the words of the most able and effective teacher. This is why we insist upon the use of books. It is not that teachers are not eminently capable but because information does not become knowledge unless a child perform the 'act of knowing' without the intervention of another personality.

It is useless to begin this method unless every pupil can have the books set for his form. Heads of schools are a generous folk and perhaps they have some reason to think parents are niggardly, but the provision of the necessary books by the parents

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is a *sine quâ non*. It is our part to see to it that books take root in the homes of our scholars and we must make parents understand that it is impossible to give a liberal education to children who have not a due provision of very various books. Moreover, it is impossible to teach children to spell when they do not read for themselves; we hear complaints of the difficulties of spelling, of the necessity to do violence to the language which is dear to us all in order to make 'spelling made easy;' but in thousands of cases that come before us we find that children who use their books for themselves spell well because they visualise the words they read. Those who merely listen to their teacher have no guide (in English at any rate) to the spelling of the words they hear. We are, perhaps, opposed to oral lessons or lectures except by way of occasional review or introduction. For actual education children must do their own work out of their own books under the sympathetic guidance of an intelligent teacher. We find, I may add, that once parents recognise how necessary a considerable supply of books is, they make no difficulty about getting those set in our programmes. Mr. Fisher says,—“there are books and text-books,” and the day is at hand when we shall all see that the latter are of no educational value. We rarely use text-books in the Parents' Union School but confine ourselves as far as possible to works with the imaginative grasp, the touch of originality, which distinguish a book from a text-book. Perhaps we should apologise for ourselves as purveyors not precisely of books but of lists of books. Every headmaster or mistress is able to draw up such lists, but think of the labour of keeping some 170 books in circulation with a number of changes every term! Here is our excuse for offering our services to much-occupied teachers. There has been talk from time to time about interfering with the liberty of teachers to choose their own books, but one might as well contend for everyman's liberty to make his own boots! It is one of those questions of the division of labour which belong to our civilisation; and if the question of liberty be raised at all, why should we not go further and let the children choose their books? But we know very well that the liberty we worship is an elusive goddess and that we do not find it convenient to do all those things we are at liberty to do.

The terminal examinations are of great importance. They are not merely and chiefly tests of knowledge but records which are likely to be permanent. There

are things which every child must know, every child, for the days have gone by when 'the education befitting a gentleman' was our aim. Now we consider the child of man, 'a being of large discourse looking before and after' who has a natural desire to know the history of the race and of his nation, what men have thought in the past and are thinking now—the best thoughts of the best minds, taking form as literature and at its highest as poetry, or as poetry rendered in the plastic forms of art: as a child of God, whose supreme desire and glory it is to know about and to know his Almighty Father: as a person of many parts and passions who must know how to use, care for, and discipline himself, body, mind, and soul: as a person of many relationships to family, city, Church, and State, neighbouring States, the world at large: as the inhabitant of a world full of beauty and interest, the features of which he must recognise and know how to name; a world, too, whose every function of every part is ordered by laws which he must begin to know.

It is a wide programme, this of the educational rights of man; wide, but we may not say it is impossible, nor may we pick and choose and educate him in this direction, but not in that. We may not even make choice between science and the humanities. Our part it seems to me is to give a child a vital hold upon as many as possible of those wide relations proper to him.

Because the relationships of a child are very various, the knowledge we offer him must be various too; and it is curious to note that children working on such a considered syllabus as I have indicated do not make howlers. Their knowledge is consecutive, intelligent and complete, as far as it goes, in however many directions. By the way, it is I think a mistake to suppose that the greater the number of 'subjects,' the greater the scholar's labour; the contrary is the case as the variety in itself affords refreshment, and the child who has written thirty or forty sheets in an examination week comes out unfagged. Not the number of subjects, but the hours of work, bring fatigue to the scholar, and, bearing this in mind we have short hours and no evening preparation.

The knowledge of God is the principal knowledge, and no teaching of the Bible which does not further that knowledge is of religious value. Therefore the children read, or if they are too young to read for themselves the teacher reads to them, a passage of varying length covering an incident or some definite teaching. If there are remarks to be made about local geography

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or local custom, the teacher makes them before the passage has been read, emphasizing briefly but reverently any spiritual or moral truth; the children narrate what has been read after the reading; they do this with curious accuracy and yet with some originality, conveying the spiritual teaching which the teacher has indicated. Now this is no parrot-exercise, but is the result of such an assimilation of the passage that it has become a part of the young scholar. It is only by trying the method oneself on such an incident, for example, as the visit of Nicodemus or the talk with the woman of Samaria, that we realise the wonderful clearness with which each incident is brought out, the fulness of meaning with which every phrase is invested by such personal effort. This method of teaching is especially valuable in dealing with the Gospel history, but none of us who have read during the war the daily lessons appointed by the Church can fail to be struck by the fact that the law and the prophets still interpret the ways of God, and we shall not do well if we tacitly treat the Old Testament as out-of-date as a guide to life. Though we trust mainly to the text we require some aid from an interpreter, and are careful to use commentaries so far in touch with modern thought that the young scholar will not be exposed to trials to his faith when he learns in the future, that, for example, the world was not made in six normal days; we do not, however, present the newer interpretations with any desolating shock but as knowledge to be received with simplicity. Canon Paterson Smyth's *Bible for the Young* is of very great value from this point of view; and, for the older scholars, Dummelow's *One Volume Commentary* is a useful guide to intelligent and reverent study of the Bible. Both works are devoutly written and helpful to the spiritual life.

Next in order to religious knowledge, history is the pivot upon which our curriculum turns. ~~During the Napoleonic wars the more thoughtful minds in northern and middle Europe discerned that the general ignorance of history was as great a cause of disaster as the military prowess of Bonaparte.~~ History is the rich pasture of the mind—which increases upon the knowledge of men and events and, more than all, upon the sense of nationhood, the proper corrective of the intolerable individualism of modern education. Let Amyot tell us,—

"How greatly is the reading of histories to be esteemed, which is able to furnish us with more example in one day, than the whole course of the longest life of any man is able to do. Inasmuch that they which exercise

themselves in reading as they ought to do, although they be but young, become such in respect of understanding of the affairs of this world, as if they were old and grayheaded and of long experience. Yea, though they never have removed out of their houses, yet are they advertised, informed and satisfied of all things in the world."

Hence, the great value of the Old Testament,—history and poetry, the law and the prophets; and perhaps no one was more sensible of this educative value of the Scriptures than Goethe, though he was little sensible of their more spiritual worth. We endeavour to bring records contemporary with the Bible before children, using the contents of certain Rooms of the British Museum as a basis. Episodes of Greek and Roman history come in, partly for their historical, partly for their distinctly ethical value. Plutarch is, of course, our great authority.

"(Plutarch) hath written the profitable story of all authors. For all other were fain to take their matter, as the fortune of the countries whereof they wrote fell out: But this man being excellent in wit, learning, and experience, hath chosen the special acts of the best persons, of the famousest nations of the world." (*North*).

English History is always with us, but only in the earliest years is it studied alone. It is not, as we know, possible always to get the ideal book, so we use the best we can find and supplement with historical essays of literary value. Literature is hardly a distinct subject, so closely is it associated with history, whether general or English; and whether it be contemporary or merely illustrative; and it is astonishing how much sound learning children acquire when the thought of an age is made to synchronise with its political and social developments. A point which I should like to bring before the reader is the peculiar part which poetry plays in making us aware of this thought of the ages, including our own. Every age, every epoch, has its poetic aspect, its quintessence, as it were, and happy the people who have a Shakespeare, a Dante, a Milton, a Burns, to gather up and preserve its meaning as a world possession.

What is called 'composition' is an inevitable consequence of this free yet exact use of books and requires no special attention until the pupil is old enough to take naturally a critical interest in the use of words. Civics takes place as a separate subject, but it is so closely bound up with literature and history on the one hand and with ethics, or, what we call every-day morals, on the other, that the division of subjects is only nominal. ~~The boy (or girl) aged from ten to twelve who is intimate with a dozen or so of Plutarch's~~

'Lives,' so intimate that these lives influence his thought and conduct, has learned to put his country first and to see individuals only as they serve or dis-serve the State; thus he gets his first lesson in the science of proportion; he soon perceives that he would be doing disrespect to any Worthy, however famous, by setting him up for reverence as an individual. Possibly, as a result of the great war, we shall attain our promotion and shall cease from imputing or entertaining a morbid individualism; we shall not be Comtists any more, but the State and its service, other States and their needs, will take us out of ourselves. Children familiar with the great idea of a State in the sense, not of the Government, but of the people, learn readily enough about the laws, customs and government of their country; learn, too, with great interest something about themselves, mind and body, heart and soul, because they feel that it is well to know what they have it in them to give to their country.

~~We labour under a difficulty in choosing books which has exercised all great thinkers from Plato to Erasmus, from Erasmus to the anxious heads of schools of to-day,—I mean the coarseness and grossness which crop up in scores of books desirable otherwise for sound learning and just thinking. Milton assures us with strong asseveration that to the pure all things are pure, but we are uneasy. When pupils in the upper forms read the *Areopagitica* they are safeguarded because they perceive that to see impurity is to be impure. The younger children are helped by the knowledge they get of 'ourselves,' and chastely-taught children learn to watch over their thoughts "because of the angels." So far as we can get them, we use expurgated editions; in other cases the book is read aloud by the teacher, with omissions.~~

We have little space to consider what we do for children as inhabitants of a world ordered by natural law. Here we have a contention with some teachers of science who maintain that a child can only learn what he discovers for himself *de novo*. The theory is plausible, but the practice is disappointingly narrow and inexpansive. The teacher has got his knowledge through books; why then are they taboo for the children? Probably the reason is that text-books of science are dessicated to the last degree, so the teacher hopes to make up for their dryness by familiar talk about the Hydra, for example, as a creature capable of close friendships, about the sea-anemone as a 'Granny' of enormous

longevity; that is, the interest of the subject is made to depend upon side issues. The French scientists know better; they perceive that as there is an essence of history which is poetry so there is an essence of science to be expressed in exquisite prose. We have a few books of this character in English and we use them in the P.U.S. in conjunction with field work and drawing—a great promoter of enthusiasm for nature.

There is not space to allow me to enter into what we do, for example, in the way of affording children familiar acquaintance with great music and great pictures. An eminent art-dealer in London paid us a pretty compliment when he said,—“Lord help the children!” were our work to come to end; and he had reason for he had just sold to P.U.S. children thousands of little exquisite reproductions of certain pictures by Velasquez which were the study of the term; no wonder that a man who loves art and believes in it should feel that something worth while was being done. In drawing, the scholars work very freely in colour from natural figures and objects and draw scenes visualised in the term's reading. We do not teach drawing as a means of self-expression; ~~P.U.S.~~ scholars express, not themselves, but what they can see and what they conceive.

I should like to say a word about the teaching of languages; the habit of fixed attention and ready narration which the ~~P.U.S.~~ pupils acquire should be of value in this branch of work, and I believe a new era is opening for us and we English will at last become linguists. The reader may like to hear of our small experience at the House of Education; the students narrate in French,—more readily and copiously than they do in English,—the courses of lectures in French history and literature which form part of their work. In German and Italian they are able to read a scene in a play and ‘tell’ the scene in character, or a short passage from a narrative. We rather emphasise Italian, the language is so beautiful and the literature so rich, and I should like to suggest that ~~P.U.S.~~ schools should do the same. Latin and Greek we learn in the usual ways, but ~~shall probably~~ ^{we} apply the method of narration to these later.

I must commend any further study of the *rationale* of our syllabus to the reader's own kind consideration; he will perceive that we have a principle of correlation in things essential, but no fatiguing practice of it in detail. But to one more statement, a very daring one, I beg for favourable attention. The common theory and practice of education are on trial. It is idle to

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'develop the facilities' if there be no faculties, but only *mind*, /ul which, like Wordsworth's cloud, moves altogether when it moves at all. Therefore, those subjects whose *raison d'être* is to develop this and the other faculty are practically out of court and we must seek another basis for education. Subjects of instruction which would be valuable if reason, judgment, imagination, had to be 'developed' become as meretricious, as much 'accomplishments,' as those early Victorian accomplishments over which we make merry. Education must be in touch with life. We must learn what we *desire to know*. Nobody talks to his friend about 'stinks,' about the niceties of Greek accents, nor, unless the two be mathematicians, about surds. But, when Jupiter is regnant, how good to tell and to learn! What a welcome companion is he who can distinguish between songs that differ in the vespers of the birds! How grateful the company of the reader of history who brings forward parallels to episodes in the great war! We are apt to work for one thing in the hope that we shall get another and very different thing; we don't. If we work for public examinations, the questions in which must be of a narrow academic cast, we get a narrow, accurate, somewhat sterile type of mind. We reap as we have sown.

The future of England depends largely upon secondary schools; let the heads of these lay out a liberal field of study and astonishingly fair things will grow in that garden of mind in which we are invited to sow the seeds of all knowledge. My bold proposal is that the Heads of Secondary schools from the least to the greatest should adopt a scheme of work following the lines I have indicated, *faute de mieux*, that of the Parents' Union School, and that they should do this for the nation's sake.

Mr. Masfield remarks,—

"There can be no great art without great fable. Great art can only exist where great men brood intensely on something upon which all men brood a little. Without a popular body of fable there can be no unselfish art in any country. Shakespeare's art was selfish till he turned to the great tales in the four most popular books of his time, Holinshed, North's Plutarch, Cinthio and De Belleforest. Since the newspaper became powerful topic has supplanted fable and subject comes to the artist untrimmed and unlit by the vitality of many minds."

It is this vitality of many minds that we aim at securing and entreat educational workers and thinkers to join in forming a common body of thought which shall make England great in art no doubt, and also great in life.

This is the way to make great men and not by petty efforts

to form character in this direction or in that. Let us take it to ourselves that great character comes out of great thoughts, and that great thought must be initiated by great thinkers; then we shall have a definite aim in education. Thinking and not doing is the source of character.

The following answer can be

omitted

if necessary

EASTER EXAMINATIONS, 1919 (on one term's work.

Uncorrected).

Form V

A, aged 16. Form V. Examination 83.

EVERY DAY MORALS AND ECONOMICS.*

Describe the relations of Labour and Capital. Show what part the State plays.

Many employers and their employed think themselves very inconvenienced by what they consider the interference of the State. If every human being were perfect it would be unnecessary for the State to make laws for the protection of people against each other. In any large firm or manufactory, it is essential that they should be inspected by State officials. Supposing for instance, that there was a soap boiling factory which was very disagreeable to the whole countryside, the duty of the inspectors would be to see that it is removed. In another case they must make sure that a shopman does not store up an enormous quantity of fireworks in anticipation of the fifth of November or any other festival. As he might not only blow up himself but many of his neighbours. It is also necessary to make sure that a shopman is not cheating his customers by using false weights and measures. All these inspections are doubtless very troublesome to both the workers and the employers, but as they are necessary for the good of the community, it is best to put up with them good temperedly.

The State has thought it right to step in to regulate labour, viz.—to prevent the employed from being over worked. It has for a long time taken upon it to prevent women and children from working over time but it has not until lately limited the hours of the men. There are two sides to this question. In many cases it is thought better to give a man his independence. If he chooses to work overtime to earn more wages he ought to be at liberty to do so. If a man's life is ordered and arranged for him he relies on others and not on himself. On the other hand many men would over work themselves till they made themselves ill for perhaps not very large wages, or worse still the employer might over work his men for little pay.

From these examples it will be seen that labour must undergo some inconveniences by State inspection and that it is limited by the interference of the State. This of course does harm to capital as it prevents it increasing so rapidly.

There is one duty which is imposed on the State which it is almost impossible for it to carry out. That is to keep up the supply of labour.

*An incomplete set of papers in Form V. is given designedly as indicating what might be accomplished in the same form in Public Schools in addition to the necessary Classics, Mathematics, laboratory science and modern languages.

Everything which can be done in this direction has been done. Labour exchanges have been set up all over the country where exact information can be given as to the kind of labour most required at the moment, and where it is most in demand. Capital can really do more for the promotion of labour than any other agent. At a time when one kind of labour is practically universal in the country, capital can be withheld till a time of unemployment comes round, when it can be then utilised to great advantage to itself and the workers. It has been thought advisable that the State should distribute labour and wealth equally among the community. But this scheme could not possibly be put into practice. That wealth may be distributed equally all labour must have the same wages, and the State would have to chose the workmen for each kind of labour. There are many employments which we are unaccustomed to think of as labour and for which it would be impossible to chose labourers. These are Literature, Art, Science, Government, etc. It would be obviously foolish to pay a great painter the same wages as an incapable one, a great astronomer the same as a stupid one, or the Prime Minister the same as a clerk in a government office. Besides in cases like these it would be impossible to chose men to fill either of these vocations, as they all require to have talent for it.

COMPOSITION.

A letter from a returned officer giving his impressions of "Home."

Dear —,

You will be glad to hear that I am home again and likely to be demobilised any day. I do not at all find it like the "home" that I have been brooding over for the last 4 years. You will doubtless think me discontented and disagreeable, but I have strong and good reasons on my side. Firstly the house is slowly but steadily falling to pieces and there is no one to do the necessary repairs. The plaster on the kitchen ceiling is coming down and the dining room window is broken. (I am told there is no possibility of putting in a new pane). This means that at breakfast I am sitting in the most appalling draught and that after lunch I have such a stiff neck that I am not fit to be spoken to. This is the least of my miseries. We have only one fire in the house, excluding the kitchen, and my wife says I must let the children have that. The water is only hot on Saturdays, and this morning one of the aforesaid children left the tap running and consequently the water was cold (which means that I must go dirty for a week!) I find my wife tires herself out trying to solve the food problem, and I am unable to give her any assistance as I understand the matter even less than she does. If we want to get anywhere we have to walk, probably in the rain, as there is no possible means of conveyance, unless I care to repeat my fighting days by making gallant charges for a 'bus or the tube, and then probably not reaching my objective. I will not dwell any longer on this painful subject as I hope to come and see you soon, that I may tell you in more detail the troubles of a civilian life.

Yours ever,

XI

THE COMING OF PEACE.

"The Coming of Peace" (personified), VI., in Spenserian stanzas,
V., in blank verse.

There was upon the earth a deadly strife,
That bound Europa's sons in sorrow deep
And swept the greater part from off the face
Of this embittered world; and rent in holes
The kindly earth, leaving her naked, rugged
And bare. This state of Chaos men call War.
Yet God looked down from Heaven, a loving Friend
To all his unworthy children, and sent
His lovely messenger to quell the strife.
So Peace came floating down from Heaven's high vault,
In shining garments like the Evening Star,
To bring glad tidings to the troubled hearts
That long had mourned and prayed to God for her.
She came at first a shadowy form, a shape,
Like a fair spirit no more than a gleam
Of Hope. From day to day her form became
More real under the guidance divine
Of her great Master; till at the present time
She has become a lovely Lady, soon
To come in glorious splendour midst the clang
Of pealing bells and thundering cannon,
And ringing cheers from out a thousand throats,
Having her way by many bonfires lit;
A mighty welcome fit for any Queen.
And when she comes a welcome guest amongst us,
God grant that she may stay to give this world
A lasting Peace for all Eternity.

LITERATURE.

Mr. Pepys goes to Paris and is admitted to the Peace Conference for a day. Write his diary.

Up betimes, and down to breakfast in the dining room. Much pleased with the food in this hotel, but sorely vexed by the price. Comes one from General — bidding me go to the Peace Conference as he has work for me there if I would but come. My mind greatly perplexed and overwhelmed by this honour and yet very grateful. To the Conference with all speed, taking note of nothing, not even a heavy shower of rain which I afterwards found has finished with my best Sunday suit. But no matter. Received kindly by my General who bid me await his pleasure in a room with many others. Come two officers to me, seeing I am a stranger. One I took to be French the other Belgian. They not a little surprised to find I speak French with so great ease, and I not a little pleased to show myself at so great advantage. They then take me into their midst and I find them discussing the proceedings of the Council of Four. I find them to be men of all nations and speaking French more or less. They seem all agreed that the Council is too secret and they seem all to think that they could make better terms themselves than any of the Four. But Lord! to see how vain a man is that he thinks himself so much better than another. Comes my General to talk with me apart. Telling me that in a little while the Conference will discuss some important points and he would have me go with him to take

down certain matters which he shall point out to me. To the Conference room where I find much great company, so that I know not how to behave myself, but I believe all went well. My General shows me some of the great people, whom I should not otherwise have known. I find M. Clemenceau looks a very old man and not too well, which I suppose is his wound. A French officer has since told me that he is indeed very ill and that he is not likely to live long. But God grant he live to see the Peace, seeing how he has worked for it! I had not much time to look about me as they began to discuss the indemnity which Germany is to pay. It appears she will not pay much, about which I am sorely vexed. But Lord! to hear how Wilson speaks. I find he tells many stories which lead to nothing. Besides they will not help the Peace, but hinder the precious time of the Conference whose duration is already over long. But God forbid that I should judge another harshly who have enough faults myself. My General bade me take down the points of Mr. Balfour's speech and also a few words of Mr. Clemenceau. As Mr. Wilson was a-story-telling I had nothing to take down from him, but I hear there are times when he can speak quite to the point, which I am sorry I have not heard. I will not write much on the long discussion at which I sat for many hours, as I have copied my notes on it into another book. We were informed towards the end that the Peace terms will be kept secret till after they have been signed and agreed upon. I fear this will not please many, but it is for the best. Went out for something to eat towards the afternoon, and so back to the Conference, remaining there until far into the night. Coming out I met the French officer who had been kind to me in the morning; he being sorely vexed at the statement that the terms shall not be published before Peace is signed, so that I could on no wise appease him. Perceiving me to be unsympathetic he leaves me in a passion. 'Tis strange how these Frenchmen look at a thing! Comes my General to me thanking me for my services and sorry that he will not need them again as his secretary is only one day absent on some important business. This grieves me much, but I must be thankful for my good luck. To the Hotel and to bed without prayers, it being so late and I so tired, for which God forgive me! And so ends the greatest day of my life.

How does Macaulay sketch the story of the Pilgrim's Progress?

Macaulay speaks of the Pilgrim's Progress as being of more importance in the nursery than any fairy tale. He looks upon the difficulties and obstacles in the life of Christian as representing the troubles of Bunyan's own life. Christian's journey represents in many instances the life of each one of us from the time of Bunyan to the present day. We have all the chance of travelling along the straight road and the temptation to turn aside into the crooked way.

Mr. Worldly-Wiseman is a very familiar figure and we all get stuck in the Slough of Despond. Lastly we pass through the Valley of Darkness and finally reach our journey's end in the bright light.

Macaulay considers Bunyan's Pilgrim's Progress and Milton's Paradise Lost as the two most inspired works which give light to a Christian's life.

Sketch in Addison's manner the character of Sir Roger de Coverley.

My old friend Sir Roger is much loved by all the country people of the parish and they consider it an honour to hold open the gate for him when he is at the chase. He has around him many old and venerable domestiques who run all to welcome him when he returns from any journey. He has living with him an old and holy parson who, as he expresses it, knows not

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too much Latin but can preach a sermon on Sundays. Sir Roger is doubtless a religious man but his manner in Church is somewhat strange to those who do not know him. His pew is some height above the rest of the congregation and he takes his place with much solemnity. When they first kneel down he stands up to count them and take note of any who are missing. If any should slumber during the service he will loudly call out their names; but he is not above a little nap himself, and for this reason he has commanded one of his faithful followers to pinch him on these occasions. When the service is at an end the congregation stand, waiting for him to go out. He then shakes hands with the most of them, and asks after that one or this one, not really so much wishing to know how they do, as if they have a good reason for their absence.

Sir Roger is much respected by the people for his wisdom and many disputes are referred to him. There was one, Mr. Will Wimble who quarrelled with another over the right of fishing in a certain river. Having fully explained the matter to Sir Roger they waited in silence for his judgement, which after a few minutes he gave on this manner, saying "that there was much to be said on both sides." With which judgement they seemed to be well satisfied.

Sir Roger sets much value on the pleasures of the chase. He is now too old for hunting but he finds much amusement in hunting hares. He has so trained his dogs that they chase the hare till it is tired out, and then he picks it up and carries it home to his orchard where it is allowed to have its liberty. There are in his orchard many of these hares. He has never any wish to do any the slightest harm, no not even an animal. This thing I do specially admire in my old friend as one of his greatest virtues.

He has a great respect and veneration for his ancestors. He took me at one time into his picture gallery and showed me all his family portraits, telling me at some length the history of his ancestors and giving an account of their virtues and vices.

Sir Roger had an old servant who has set up an inn of his own at the cross roads having left his service. Wishing to do his old master an honour he had a portrait of him hung up as a sign-board and called the inn after him. Sir Roger knowing nothing of this comes one day to the inn and was not a little surprised to find himself swinging over the doorway. He would have been very angry with the innkeeper but that he thought he might hurt his good intention. He liked not therefore to have it taken down nor yet to see it hanging there. He thought however of a plan. Namely to have the portrait altered so that his likeness might be kept but that his dress might be changed to give him the appearance of a brigand, and that the inn should be called accordingly. He in this manner hoped to be unrecognisable to any traveller who might stop there.

Describe in detail Satan's voyage to discover the earth.

Leaving the other princes of Hell to occupy themselves as best they might during his absence, Satan proceeded on his way to search for an outlet to reach the outer space. After many days of wandering and fruitless searchings, he entered a dark passage which turning abruptly brought him before the gates of Hell. On one side of the gates stood a grim and monstrous figure, half man, half beast, and on the other a shape whose top was like a woman and whose bottom was a long tail. These two kept and guarded the outlet from Hell, and so terrible were they, that like Charibdis and Scylla, they prevented any from passing. Even the heart of Satan trembled at the sight. But realizing that it would be unreasonable to go

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back as he was now within reach of the gates, he rallied his courage and frowned so that "all Hell trembled at the frown." As the two were about to meet the woman cried out:

— Why do you wish to kill your own son? Cease from bloody strife and be at peace with your own kind.

— Who are you, said Satan, that you command me thus? And who is this monster whom you term my son?

To which the woman replied,—You do not remember me? When you were in your glory in Heaven you sat apart brooding over me till I sprang forth from your head, a goddess all armed. The company of Heaven were astonished and grieved, and they called me "Sin." When you fell headlong from your place of glory, where you were a Prince of Heaven, I too, was despatched here by the Almighty, and given the key of the gates of Hell, to prevent all from getting out. And here, this our son was born, whose name is Death.

— I remember you well, said Satan, and looking more intently at her in the darkness he saw a quantity of hideous small beings, who leapt all round her, barking and screeching. — What are these? he asked.

— These are my brood of hideous monsters, she answered, who torment me unceasingly.

Satan then explained to her his errand, which was to search for the earth, on which God had created a new being, called man. He next commanded her to unlock the gates.

— The King of Heaven bade me open the gates to none, replied Sin, but if my father the Prince of Hell commands me otherwise, I will obey.

Saying this she took the key and unlocked the gates, but using all her strength she could hardly open them, for they were wrought in "adamantine rocks." Satan then used his strength to help her and at last the huge gates swung open. But once they were open they were unable to shut them. Satan sped upwards through the wide open gates, glad to be rid of such unpleasant company.

Day after day, night after night, he flew onwards through space. At last a sound of voices was borne to his ears, and he directed his course towards the sounds. There he found the spirits of space disputing, and Chaos and ancient Night sitting among them, whilst Chance ruled over them. Satan addressed old Chaos saying:

— I am not come here to disturb you, I only wish you to tell me the way to get to the Earth, the dwelling place of man.

Chaos directed him to pass by the outskirts of Heaven. Satan then saw an end to his long wanderings, and following the course pointed out by Chaos, he reached his destination.

ENGLISH HISTORY.

Describe (a) the action of the Cavalier Parliament, (b) the persecution of the Nonconformists under the Restoration.

(a) The Cavalier Parliament followed directly after the Convention. It was as loyal a Parliament as any king could wish for, exceeding even the devotion of Clarendon himself. Clarendon was then Charles II's greatest minister and took the lead in the Parliament. The Parliament wished to pass an act for the suppression of the Dissenters, but Charles wanted toleration for all Nonconformists and Catholics. Loyal as the Parliament was, it wavered before the command of Charles with regard to complete toleration for all religions. The Cavaliers feared the spread of Catholicism as much

as any of the Nonconformists. They then proceeded with the trial of Sir Harry Vane. He was the rather fiery speaker for the Presbyterian cause. They thus went deliberately against the wishes of the king. Vane was tried and committed to death. They finally passed an act of suppression, against the will of Charles.

(b) At different times during the Restoration the Nonconformist ministers were turned out of their parishes, and it was forbidden to all to receive them into their houses for protection.

The bishops, at one time ordered, that unless the Nonconformist ministers performed certain rites and said some of the prayers in the English Prayer Book, they would be cast out from their livings on a certain day (St. Bartholomew's). When St. Bartholomew's day arrived most of the ministers had remained true to their principles and many hundreds were thrown out homeless and penniless, and others were cast into prison. There are many individual instances of great suffering. One minister ploughed the land on six days of the week and preached secretly to his flock on the seventh. All Nonconformist clergy were forbidden to come within 5 miles of any town, and as their friends and supporters were mostly in the large manufacturing towns, this meant probable starvation. Those in the prisons fared even less well. They had not enough money to feed themselves, and as in most cases they had their families with them, hundreds died of hunger. The number of these wretched people imprisoned amounted to many thousands. The Quakers, who were the smallest body among the Nonconformists, numbered between 4 and 5 thousand, and this number was daily increased. The lives of many promising young men were wasted or cut off altogether. John Bunyan among others was imprisoned for 12 years.

This persecution caused an emigration on a large scale to the New World and in a lesser degree to Holland.

The Declaration of Indulgence set the prisoners free at last.

Discuss the character of William of Orange. How did the invitation to England come about?

It is well known of William of Orange that he was sullen and reserved, and seldom spoke. Though these are far from being desirable characteristics of any person, there was perhaps in his case an excuse for them. During the whole of his life he was physically very delicate and at the end of it he was racked by a most terrible consumptive cough which shook his whole frame. This was the time of the eve of the Spanish War of Succession and he knew it to be one of the most critical moments for England and Holland. He was so feeble in body that he had to be carried up and down stairs and from place to place. But although it was a wonder how he kept soul and body together, he directed himself, every necessary detail for the preparation for war, when most men would have been on their death-beds; for his spirit was as strong as his body was weak.

As a boy William was guided and instructed by no less a person than Jean de Witt. It is doubtless from him that he acquired his hard working qualities and his powers of good government. William was certainly very brave. When he became the Stathouder at the age of 23, France, then the greatest power in the world, was threatening the little country of Holland. Yet he did not go down before the mighty armies of Lewis, but actually held them in check, by the flooding of the country. When he became King of England, he was at one time threatened by invasion from Lewis and by the possibility of losing Ireland by rebellion. With great courage and decision he crossed to Ireland to put down the insurrection and having nearly

completed his work, he left his generals to finish it and returned to England, ready to fight Lewis if necessary.

Among other things in his life there is perhaps reason to wonder if he was quite loyal to his tutor Jean de Witt. There is in fact room to doubt it. We have no reason to believe that William had any hand in his death, or that he even wished for it, but he certainly did nothing to prevent it. He also appears to have had no scruples about taking the reins of government after the murder of his tutor.

The life work of William was the humiliation of Lewis. He did not live to see the completion of his work. He layed the foundations and it was the task of Marlborough to finish it. That William should have had such an ambition and that he was the means of carrying it out, shows the great strength of his spirit which wavered before no task however great it might be. The invitation to England came about through the dissatisfaction of the majority with the bad rule of James. One by one the ministers of James intrigued secretly with William and some went over to him in person. At last he was invited to come over to England and free it from the yoke of a tyrant by becoming King of Great Britain.

What do you know?
Describe the meeting of Temple and De Witt. Give some account of the Triple Alliance.

At their first meeting Temple was impressed by the honest means of government of De Witt and by his open face. De Witt was equally impressed by Temple's winning manner and by his clear way of speaking. As their acquaintance grew they were to become more and more imbued with a veneration for each other.

Temple's errand to Holland was to conclude an alliance between England and Holland. After their first meeting to negotiate on this subject, Temple recapitulated at each following meeting what had been said at the previous one. De Witt was very impressed by his exact memory and lucid explanation.

Temple carried out all the negotiations with a marvelous rapidity. De Witt wished to weigh and consider things with more deliberation but Temple saw the importance of concluding the treaty as soon as possible. Sweden expressed a desire to join the alliance. Temple went and interviewed the Swedish ambassador and made arrangements for her to join. The Triple Alliance was concluded and signed in no less than 5 days, thanks to the diligence of Temple. This "Triple Bond" was very popular in England and it was said to be the best thing which had been done since the Restoration.

EUROPEAN HISTORY.

Describe the character, policy and government of Louis XIV. In what wars was he concerned?

Louis XIV. loved power and splendour. His court was the envy of all the other European princes who were too poor for such an expense. Louis was not contented with the royal palaces of his predecessors but built himself a magnificent palace at Versailles. Although this cost the nation an enormous amount of money, despite the fact that numerous workmen were employed without payment, all the courtiers built new residences at Versailles to be near the King. Louis was not very intimate with any of his courtiers. They obeyed him absolutely and implicitly. They considered it a great favour to hand him a clean napkin at meals, or greater still to help him dress in the morning. This last proceeding was a ceremony of great length and very elaborate. Louis indulged in a great many pleasures which put the

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nation to an enormous expense, but he was not so given up to them as the other monarchs of Europe. He worked hard. He wished to become powerful and make France the greatest Empire that had ever been, and he realized that to attain this end he must be most industrious. He attended to all business matters himself and allowed none other to take any important part in the government. He patronized the great writers of the time and was especially interested by the great advances which science made during his reign, and an observatory was built at Paris to promote the study of astronomy.

Louis made one very great mistake in his government. The greatest industries of France were in the hands of the Huguenots. They were hard working and peaceable. Louis, anxious to show his zeal for the Roman Catholic religion, began a persecution of the Huguenots. He forbid their religious meetings, and his soldiers saw that the law was enforced. Not being content with this, he carried out a cruel policy of Romanizing his Protestant subjects. Catholic soldiers were billeted in Huguenot houses to carry on the work of conversion. When the children became seven years old they were taken away from their families and brought up as Catholics. The Huguenots, rather than bear this persecution emigrated in great numbers over to America and took refuge in England, Holland and Germany. With them they took their industries and trades and France became consequently impoverished.

Louis next turned his thoughts on the expansion of France. He wished to give his country what he considered her natural boundaries—viz. the line of the Rhine in the north-east and east, and the Pyrenees in the south. This ambition led to many wars in Flanders, Germany and Spain, which in the end greatly impoverished France. In the beginning he had sufficient means to carry on these wars. His army was the best in Europe and, owing to the good government of Richelieu and Mazarin and the thrift of the able financier Colbert, he had money in plenty.

Louis' first war was with Spain from whom he wrested Franche-Comté. He next laid claim to the Spanish Netherlands, and marched on Belgium under the pretence of going on a journey. But Louis obtained nothing of importance from this war because the Netherlands made such a gallant defence. The greatest war in which he engaged was the War of the Spanish Succession, which was carried on in Spain, Belgium and Germany.

Though Louis had many of the qualities of a great ruler, he was an intriguer and his word could never be trusted. Of all the many treaties which he concluded between France and her enemies, he kept none. He broke all his promises made to Spain at the time of his marriage with a Spanish princess.

Describe the character of the Earl of Peterborough, and the part he played in the War of the Spanish Succession. What princes laid claim to the succession in Spain? Dates.

The Earl of Peterborough was a very dashing man, and was in the habit of carrying out his military campaigns rapidly and with great spirit. His tactics were very original and he generally thought out a new scheme to suit every battle. He was very much disliked by all his military contemporaries who belonged to the old regime and dispired him for his extraordinary ideas. He was beloved and almost worshiped by his soldiers who were prepared to follow him to the death. His abilities were however not entirely overlooked by the government, who gave him the command of the British force destined for operations in Spain. Though the most important part of the War of the

Spanish Succession was fought in the Netherlands and Germany under Marlborough, Peterborough had quite a side-show to himself. He sailed from England with his troops and met a force of Austrian and Dutch troops off Cadiz. He told the Allied commanders that he thought it wise to land at Cadiz as the people were in favour of the Archduke Charles. The Austrian commander disagreed and proposed that the troops should sail to Barcelona, which he had heard was not strongly fortified. Though Peterborough disliked the plan he was forced to comply. When the fleet arrived at Barcelona they found it very strongly defended and the people in favour of Philip. Peterborough suggested a simultaneous attack by sea and land, but according to the ideas of the Austrian commander this was mere foolishness. He gave orders that the troops should entrench themselves round the town and wait till something happened. Peterborough was furious. He told the Austrian general that he and his troops should return to England at once. The troops packed up and prepared to embark. Suddenly he changed his mind. He walked to the tent of the Austrian general and told him that he would take Barcelona next day, if he would promise to give him support. Next day he lured the defenders out of the town. He charged them at the head of his troops and drove them back so rapidly, that he, together with the first ranks of his followers, entered the city with them before the gates could be shut. When the soldiers realized their perilous position they became terrified. Peterborough cheered them on and at the sound of his voice they rallied. They fought so fiercely that the fort was taken. With Barcelona as a stronghold the Allies felt more secure. Peterborough prepared at once for a rapid march through the country to Madrid. Town after town fell before him and to crown his victories he entered Madrid in triumph. Then once again he quarrelled with the Austrian general, and this time unable to contain himself he resigned and left Spain. He then returned as a volunteer. His successor belonged to the old school, and between him and the Allied commanders, all the conquests of Peterborough were lost.

Louis XIV. was one of the claimants to the Spanish throne, because his wife was an aunt of the King. He had however refused to lay any claim to it by one of his marriage promises.

Another claimant was the Archduke Charles of Austria who had married another aunt of the Spanish King. But at his marriage he had also promised to lay no claim to the throne.

Leopold Prince of Bavaria was the last claimant. He was not a close relation of the King but he had made no promises.

Describe the policy of "the Company." What do you know of the Moghul Empire?

At the time when Bombay was given to England as the dowry of Catherine of Braganza, the Company pursued a policy of non-intervention with regard to native affairs. British settlements in India were few and scattered, consisting only of a small fort where Calcutta now stands, Madras, Fort St. David and Bombay. The aim of the Company was therefore to be on as good terms as possible with the neighbouring Indians, because their means would have not have been sufficient to interfere in any native quarrels. At one moment the governor of Bombay seized on some ships carrying pilgrims to Mecca and belonging to the Moghuls. The Company promptly disowned the governor and pacified the offended Moghuls.

But there soon came a time when the E.I.C. perceived that prompt action was necessary if British settlements were to be preserved in India. The power which threatened these settlements was France. She had factories on

the Hooghly opposite the British Fort St. William, and a stronger position at Pondicherry just below Madras. France sent to India as governor of her settlements an able man, M. Dupleix. He undertook at once a vigorous and active policy. Taking advantage of a native quarrel on the right of succession, he allied himself with one of the claimants to the throne, hoping thereby to gain a powerful ally to be employed in the destruction of British sway in India.

The Company then wisely left their policy of non-interference and allied themselves with another of the native claimants, hoping thereby to put a check on French hostilities. When war was declared between England and France in Europe the British and French colonists took vigorous measures for war. The rival claimants soon declared war and their respective European allies joined in the hostilities. At the most critical moment for French supremacy in India Dupleix was recalled. If he had had enough support from home his scheme would doubtless have succeeded. He had one advantage over the Company which was that he had command over the French fleet in Indian waters, a privilege which the Company had not over British ships. On the whole Dupleix had more resources than the British and the chances were that his scheme might have succeeded and France would now have had complete sway in India. Dupleix was succeeded by La Bourdonnais who decided to carry on the policy of his predecessor. But a great man was rising in the E.I.C. This was none other than Clive. He was such a great soldier that with insufficient troops and means he was almost always victorious. Owing to his military skill the French factories and forts were soon reduced, and even their most important fort of Pondicherry fell before him. The French were now practically driven out of India and the Company now felt itself powerful enough to cope with the native rulers.

The Moghuls were Mohammedan invaders who came from the north-west upon India. The Moghul Empire was very wonderful, and was ruled by some of the most able kings, among others Akbar and Jehangir.

Describe the War which ended in the conquest of Canada.

The French had secured their position in America by building a chain of forts, to prevent if possible the junction of forces in New England with Canada. These forts were at intervals along the St. Lawrence and at positions on the great lakes. They had also another chain along the basins of the Ohio and the Mississippi. By these means they hoped to prevent the spreading of the English in America towards the west. The position began to look truly critical and the home government began to take measures to protect the colonies. Troops were despatched with all speed, with orders to build forts as a protection against the French. Unfortunately the troops sent were very inefficient and when war broke out were practically useless. The French easily marched on the defenceless colonies and massacred the inhabitants. The colonists had one leader, George Washington, then a young man, who did more with his raw recruits than the regular army. But the colonists were not all united in the defence. The Quakers of Pennsylvania wishing to preserve the peace refused to fight to protect either themselves or their neighbours. Not until the French were at their very doors did they make the slightest effort to defend themselves.

Pitt who was then Prime Minister and slaved for the welfare of the colonies sent more troops and what was more important a capable commander, Charles Wolfe, with definite orders and a plan to carry out the campaign. The French were to be attacked from three quarters. Wolfe was

to sail up the St. Lawrence and take Quebec. He was to be joined by another force which was to march upon the town and a third force was to keep the French busy in the south. Abbercrombie who had had the command of the forces previously sent out, returned to England as being quite useless.

Quebec was taken but not according to the plan which Pitt had arranged. As a matter of fact Wolfe never joined the other force. He took the town by a most wonderful piece of bravery. He and his men climbed up the heights of Abraham by an unguarded path in the night. When the day dawned they were confronted by about an equal number of Frenchmen. Wolfe and Montcalm were both mortally wounded but the English won the battle. Though the great leader was dead, the troops continued further on towards the great lakes and the French retreated before them. In this way they were cut off from Canada. By the conquest of Quebec they lost their hold on Canada and they were never able to reconquer it.

GEOGRAPHY, Etc.

Account for the movements of the air. Name and explain the constant winds and aerial currents.

The air is never absolutely still. There is always movement however slight. It is lighter than cold air. It rises in a spiral current turning round and round like the water in a whirlpool. An illustration of this is seen very often in the streets of any town. Bits of straw and dust are seen to whirl round and round propelled round by the action of the ascending current. As soon as this air has ascended cold air rushes in from all sides to take its place, thus causing a wind. Of course these rising currents can take place on a very large scale, and cold air will be drawn in from a great distance with a greater force. Because different parts of the earth's surface get heated at different times of the year, the course of the winds is consequently altered. There are, however, certain winds which are constant but which at different seasons change their positions. They blow in large belts round the equator, or rather, on each side of it.

The first belts on either side of the equator are known as the Monsoons. They blow from the west for half the year and from the east for the other half. Their position varies from being quite close to the equator to about 50° to the north and south of it. North and south of the Monsoon belts are the Trade Winds. These were so called because they could always be counted on in the days of sail. Their distance from the equator also varies according to the time of year.

Near the poles the aerial currents are much more irregular and blow from all quarters. In England a south-west wind is the most usual. This is one reason why the more wealthy people build their houses on the west side of towns so that the wind may blow away from them, and is not so likely to bring up fogs and disagreeable smells.

Though winds blow with great force they do not travel as fast as is generally imagined. The fastest do not exceed the speed of an express train.

Aerial currents may blow in opposite directions one above the other. It may often be seen that thick clouds near the earth are driven eastwards whilst little white ones high up are travelling westwards.

Account for the occurrence and describe the fossils of (a), old red sandstone, (b) the carboniferous system. Give illustrations.

(a) The old red sandstone was formed during the period known as the Age of Fishes. Its fossils are therefore almost entirely the remains of these fishes. Some of them must have been very curious. They were very bony

and had thick scales so that they had the appearance of being cased in armour. They were of many shapes and forms but they have been divided into three classes according to the shape of their scales.

(Three drawings). The scales of the first class are large and rectangular in shape (1). The second class are pointed (2), and the third are round (3).

Another way of classifying them is by their tails. (Three drawings). We have no fish nowadays like (1). The shark's tail is like (2). Most of our fish are like (3).

Among the curious fish like forms there was one who probably had a moveable head, which he could turn from side to side. (Nine drawings). These last are some of the fossils other than the fishes to be found in the old Red Sandstone. 1 and 2 are shells and 3 is a kind of grass.

(b). The carboniferous system or coal measures consist almost entirely of vegetable matter. They were formed during thousands of years of luxuriant vegetation. Sometimes whole trunks of trees can be found and the imprint of leaves can be seen on almost any piece of coal. There were some kinds of ferns very like those we have at the present day, and were actually pine trees practically resembling our firs of nowadays. (Three drawings). These are examples of the trees. 1 and 2 are pines and 3 is a kind of tree which is no longer in existence.

ASTRONOMY.

Write a short account of the Moon.

As the Moon is the body which is nearest us and is particularly adapted for telescopic examination, we know more about her than any other body. She is only 240,000 miles distant. She takes rather more than 28 days to complete a revolution round the Earth. The face of the Moon is constant so that we can only describe that side which is turned towards us.

A very important phenomenon caused by the Moon are the Eclipses. As the rays of the Sun cannot shine through the Moon, she has behind her a long conical shadow which stretches into space. When, in her monthly path round the Earth, she reaches a position between it and the Sun, her shadow falling on the Earth puts it in darkness and the phenomenon of an Eclipse of the Sun has taken place. In a total eclipse of the Sun the Moon completely hides the middle of it, but what appears to be a luminous atmosphere, known as the corona, is clearly visible all round the dark path made by her. The period of an eclipse is the time in which astronomers can best examine the Sun. From this explanation it might be supposed that an eclipse takes place every month, but this is not so. The path of the Moon round the Earth varies. Consequently it sometimes happens that the shadow is not long enough to reach the Earth, in fact this is more often the case than not.

The Earth leaves behind it a shadow just as the Moon does. Therefore when she reaches a position where the Earth is between her and the Sun, she falls into the Earth's shadow and becomes eclipsed. But owing to the irregularity of her orbit this eclipse does not take place once a month. She sometimes goes below and sometimes above the shadow of the Earth. It might well be supposed that as the Moon is in its shadow during an eclipse that she must therefore be invisible to an observer on the Earth. And yet she is distinctly seen as a copper coloured sphere. This is caused by the refraction of the Sun's rays into the Earth's atmosphere, which give a reddish tint to the shadow and which are reflected on to the Moon.

There is not a place on the Moon the size of Hyde Park which has not been mapped out and in most cases even had a name given it. It is possible to have a very clear view of her because she is not surrounded by any